AUM

Sri Krishna is the Lord of Lords, the King of Kings; his unthinkable glory irradiates all that is manifest and all that is unmanifest. This infinite universe, its life and its beauty, and its joy, rest but on his foot, from which flows the sacred stream of the Ganges, whose mortal aspect alone is known on this earth. Krishna reveals his infinity of attributes to his beloved worshipper, and yet he is devoid of attributes.

It is the crown of devotion to have these mysteries revealed to the inner gaze. May all his lovers reach that goal.—*Vaishnava Scriptures.*

Inquire about him by prostration, by question, and by service, and the wise men who know the truth, will give you the knowledge. —*Bagavad-Gita.*

THE PATH.

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The Common Sense of Theosophy.

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It is difficult to break down the Chinese wall of misconceptions with which all new movements of thought become more or less completely surrounded. The assimilation by the public mind of ideas which lie outside its mechanically-regulated every-day life is a slow process, which the vigour of the constitution does not justify. For all movements, which possess any vitality at all, always provoke to an unusual degree of activity the imaginative faculties of their opponents. More or less fantastic caricatures of the aims and methods of a struggling movement are generated by an unconscious process of invention, fathered upon the movement, and then knocked down with solemn pomposity. At the end of the achievement,

when the invader of orthodox indolence and respectable indifference is found to gain ground in the midst of the dust-storm of misrepresentations, a wondering sneer is directed against personalities who have not had the decency and good sense to die at the command of their antagonists. The Theosophical movement has proved no exception to this general rule. Oppositions against it are generally but attempts to remove this disturber of established ease by finding some excuse for ignoring its existence. False issues are raised in every direction, and a candid examination of the truths that Theosophy embodies is evaded in the confusion. It is a profitless task to hunt the brood of Error which, like the giants of Norse folk-lore, sally forth at night to slay and devour, but melt into thin air when surprised by a ray of sunlight. Kicking at nothing is an exhausting process. Unmindful of this, many, in the words of the author of *Religio Medici*, have "rashly charged the troops of Error, and remained as trophies unto the enemies." It is therefore proposed to set forth a "plain, unvarnished" statement of what Theosophy really is, and of the work in which the Theosophical Society is engaged, and leave the decision to the common sense of the reader. The transcendental metaphysics of Theosophy will be but slightly touched upon here. For fuller information the inquirer is referred to sources indicated by the publications of the Theosophical Society and the writings of the Theosophists of the day.

What, then, is Theosophy? Numberless are the misconceptions to which the word has given rise. Etymology does not throw any great light on it. The interpretation of "God-wisdom" can be spread over a very large area. Without following the history of the word, it may be stated that the chief exponents of the present revival of Theosophy take it to mean Wisdom-religion. Their interpretation, while open to no great philological objection, is sufficiently precise for all literary purposes. Theosophy from this standpoint is synonymous with Truth—the Truth that has been clothed in various garbs of religion; it also implies that this Truth is attainable by a natural development of wisdom, without the intervention of supernatural means. Thus it will be seen that Theosophy does not attach infallibility to any particular system of revelation, but maintains that under suitable conditions Truth reveals itself to every individual. The sun shines equally on all; the crystal reflects it; the clod of earth does not. Yet Theosophy sets great value on all systems of revelation, looking upon them as finger-posts which indicate the direction in which Truth is to be sought, although it declines to accept them as invitations to surrender personal inquiry. This tenet of Theosophy is founded upon the consideration that Truth is the result of real experience, and does not consist in the transfer of intellectual symbols from one person to another. To speak about Truth is one thing, and to perceive it is quite another. It is a fact of common experience that

the most accurate and elaborate description of, say, a flower is by no means an efficient substitute for a visual contact with it, although the description has an abundant value of its own. Hence individual consciousness is consistently upheld as the only criterion of Truth, but this consciousness derives material help in its development and expansion by the study of the experiences of others. Thus Theosophy teaches that *personal exertion is the only means by which progress can be achieved.* But in the effort for growth the ultimate unity of consciousness must not be ignored. Individuals are not distinct crystals, placed side by side, but the varied manifestations of one unchanging universal consciousness. As light from one single source produces the appearance of different lights by reflection from a number of surfaces, so this universal consciousness, remaining itself unchanged, produces endless individualities, which in the course of their evolution reach perfection by recognising this essential unity. According to Theosophical thinkers this doctrine forms the fundamental truth upon which all religions are based ; it is the final consummation of all philosophical thought and the crowning experience of all practical mysticism.

The search for this truth, and the practical realization of it are not considered as mere gratification of intellectual curiosity, but as the very *summum bonum* of evolutionary progress. It is the Nirvâna of the Buddhists, the Moksha of the Brahmins, and not very different from the Beatific Vision of the Christians. When this condition, or rather want of condition, is realized in consciousness, pain is for ever extinguished. Nirvâna is by no means the annihilation of consciousness, but its rest in the infinite plenitude of being. Needless to discuss the Nihilist view of Buddhism which some scholars of ability have brought forward ; suffice it to say, that the Theosophists on this point share the responsibility of their opinion with many names of great eminence. Nirvâna is the extinction of all pain because, being the ultimate unity of all being, it cannot be the playground of those contending forces which alone produce pain.

Proceeding upon this basis, the essential features of Theosophy can be thrown into relief by determining its relations to Religion and Science. As the Science of Religion, it looks upon the different systems of faith as so many languages seeking to express the truth about man, his origin, nature, and destiny, as well as his relations to the surrounding world of objects. But, as a word or phrase is nothing but a sound in the absence of experience of the object connoted, so the proper comprehension of religious symbology can be acquired only by realizing the truths that underlie it. From the Theosophic standpoint the different systems of religion appear as the various forms evolved by the peculiarities of time, place, and other special causes, to embody the bodiless truth.

It is necessary to guard against a misconception which may arise

here. Theosophy is not eclecticism, which is a mosaic, while Wisdom-Religion is an organic whole. Theosophy is like an abstract mathemetical formula of which each religion is a particular application. It does not select bits from all religions and piece them together according to some fanciful standard of symmetry. But being the inner truth itself, Theosophy regards religions as various descriptions of that truth. It will no more recognise antagonism between religions than the linguist will condemn the description of the same thing in different languages because of peculiarities of idiom and grammar. Theosophy is not hostile to any religion, but is bound, in the interest of truth, to oppose the tyranny of ecclesiastical forms on individuals. Humanity, in the course of its evolution, produces individuals who outstrip the generality in the realization of truth, and are thus enabled to perceive the capabilities of the truth to be manifested within a certain period of time. To help the masses struggling blindly for the light of truth, these teachers of mankind construct a symbology of words and emblems to represent the truth. But, as acquisition of wisdom is a change in the quality of the consciousness of the acquirer, and not merely a surface expansion of it, the symbology, though eminently useful, is not in itself spiritual knowledge, and can never be converted into it except when "inwardly digested." The physical process of digestion supplies a striking analogy in this matter. Food, assimilated by different organisms, follows their original differences. Spiritual food, on assimilation, partakes of the peculiarities of the individual, and two individuals cannot be exactly identical, whether physically or otherwise. A contrary supposition would violate the *lex parsimoniæ* in nature. Consequently, Theosophy is the uncompromising supporter of the freedom of individual conscience. On the other hand, it condemns a selfish desire for self-development as wrong, on account of its violation of the essential unity of being. One of the greatest Theosophists of the world, Gautama Buddha. declared, "Let the sins of the Kali Yuga [1] fall upon me, and let the world be redeemed." This noble saying found an echo in the Christian Apostle, who would be anathema from Christ if he could save the world thereby.

Nor has Theosophy any antagonism to the scientific spirit. Claiming to be the religion of Truth, it must show itself to be the most exact of all exact sciences. According to it truth cannot be dissociated from real experience; the mere intellectual form of it can never be the truth any more than the word man can be the human being. It opposes the dogmatisms of science which deny independent reality to facts of mental experience because of their eminently unscientific character. If there be no operation

1. *I. e.*, the present age of spiritual blindness.

of thought matter itself will disappear. The contrary of this—existence of matter without relation to a conscious knower—has never been experienced. Therefore matter and consciousness are both eternal or neither. Further, it rejects the mechanical theory of the universe on account of its unreasonableness. If consciousness is derivable from unconsciousness, a fundamental law of reason becomes stultified. Unconsciousness is the negation of consciousness, and therefore an affirmation of the absence of all relations to consciousness is its essential property. How, then, can it be related to consciousness so as to produce it? If the atoms themselves are considered conscious the difficulty is not removed. For consciousness must be associated with the notion of I, and if this egoism is to be postulated for each atom it is inexplicable how a man, composed of myriads of atoms, possesses yet a single indivisible notion of I. It is clear therefore that there is in nature a principle of consciousness whose units are not atoms but individualities, and as the principle is eternal its units must also be so. For the ocean cannot be salt unless the quality of saltness inhered in every one of its drops. Theosophy for these, among other reasons, holds against materialism that the individuality in man is immortal. In this, however, it does not maintain that the present body, emotion or thought of a man will as such abide for ever, but that the unit of consciousness which is now manifested as the man, will never undergo any change in essence. For change, independent of consciousness, is unthinkable. It is in fact the unchangeableness of consciousness that by comparison renders the conception of change a reality. In ordinary language no doubt such phrases as the "growth and development of consciousness" are in use, but strictly speaking it is the basis in which the consciousness inheres that changes, the phrases in question being of the same character as those which ascribe motion to the sun in relation to the earth. Moreover, if one unit of consciousness were to change in essence, that is, become annihilated, the same liability must attach to all other units, and we shall be driven to hold that the principle of consciousness in nature is destructible, while matter which cannot exist in its absence is indestructible. From the indestructibility of individual consciousness, and its relations to matter, two important deductions follow. First, that this relation, which is perpetually changing, changes according to a definite law. The products of the change are bound each to each in a definite way. What is now is not wholly unrelated to what was before. This is a matter of experience, and in fact experience is based upon it. Without the law of causation experience would be impossible, on whatever plane we take experience—mental or physical. Thus by the application of the law of causation to our being, it follows that the experience of pleasure and pain in the present must be the necessary consequence of causes generated in the

past. A contention may here be raised that it is a fact of experience that many sufferings and enjoyments come to us of which we are not conscious of having generated the causes. But it is without any real force. What connection is there between *our* consciousness of a cause and its power to produce effect? If we receive in the system malarious germs, the disease is not prevented because we were unconscious of the reception. Whatever you sow the same you reap, whether you are conscious of the sowing or not. The law of causation, thus applied to personal experience of suffering and enjoyment, is called by the Brahmins and Buddhists the Law of Karma.

The second deduction hinges on to the first and forms with it a harmonious whole. If the individual consciousness is immortal, and its experiences are governed by the Law of Karma, then it follows that so long as all causes, capable of producing effects on the present plane of life, are not exhausted, and the generation of similar causes is not stopped, the individual consciousness will remain connected with the experience of earthly existence. Thus the ego successively incarnates itself on this earth until it has collected all experiences that life on this planet can offer. The doctrine of reincarnation is taught by all religions of the world, Christianity not excepted. In the Gospel of St. Matthew it is declared in no uncertain tone that John the Baptist was the incarnation of Elias (chap. xvii. 12, 13). It is not intended fully to discuss the scientific and metaphysical bases of the doctrine of reincarnation, as the subject has been adequately dealt with in a recent Theosophical publication.[1] But it will not be out of place to consider the ethical objection which is so frequently brought forward against the doctrine. Is it just that a person should experience pleasure or pain for acts done in a previous life of which no recollection is preserved? The argument thus implied is based upon the confusion of the two different meanings of the word justice as applied to the regulation of human affairs, and to the operation of natural laws. Human beings are admittedly imperfect in knowledge, and it is required for the well-being of society that all its members should feel confident that they are not liable to arbitrary punishment. For this reason it is necessary that before inflicting punishment the grounds for it should be disclosed. But justice, as affecting the operation of natural laws, is a totally different thing. The workings of nature being invariably governed by the law of Causation are not amenable to conditions which depend upon admitted inability to apply that law without failure. The moral amelioration, which it is fancied that a knowledge of the precise cause of our sufferings would produce, is more than compensated for by the numberless incentives to good, which gratitude and other similar motives supply.

1. See "Transactions of the London Lodge of the Theosophical Society," No. 5.

The teachings of Theosophy from the standpoint of common sense can be briefly summed up thus :—

1. That there is a principle of consciousness in man which is immortal.

2. That this principle is manifested in successive incarnations on earth.

3. That the experiences of the different incarnations are strictly governed by the law of causation.

4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. Otherwise, pain will arise from the opposition of the real and the ideal. Be as perfect as your Father in heaven is perfect.

5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow-creatures.

6. That as absolute unity of all nature subsists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of Universal Brotherhood of Man.

7. That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions.

The Theosophical Society is an organization having for its object the study of truth upon the most unsectarian basis, and as a result of such study it believes that the truths enumerated above are, if generally accepted, calculated greatly to benefit the age. It is necessary, however, to add that there are many members in the Society, earnest in the pursuit of truth, who are not prepared to subscribe to all these doctrines without further thought and study ; but all are agreed as to the ethical principles involved therein. The chief aim of the Theosophical Society is "to form the nucleus of a universal Brotherhood of mankind without distinction of race, color or creed." The basis of brotherhood, which the Theosophical Society considers scientific has already been adverted to. The Theosophic brotherhood does not limit the freedom of individual development. It requires nothing from its members but a desire to recognise the unity of the human family as a natural fact which cannot be ignored with impunity, and a living conscious feeling of which is sure to lead to the highest development of the individual.

The Theosophical Society is convinced that the most efficacious means for the study of truth is furnished by the ancient religious and philosophical systems of the world, as they are free from the disturbing influences by which contemporary forms are surrounded. The Society therefore earnestly

labours to promote an appreciative study of Eastern philosophy, built up by generations of Theosophists, as affording easy access to the Wisdom-Religion of the world.

Further, the Society seeks to combat materialism by the investigation of abnormal phenomena which afford a practical demonstration of the existence of a Psyche in man and to lead to a proper comprehension of the laws which underlie those phenomena. Theosophists do not believe in supernaturalism, and discard the notion of miracles as involving an unreasonable limitation of the possibilities of nature. The views of the leading Theosophists with regard to this subject are to be found very ably expounded in Madame Blavatsky's *Isis Unveiled*, and Mr. Sinnett's *Esoteric Buddhism*. All Theosophists, whether in perfect agreement with these views or not, look upon them as opening immense vistas of thought on subjects which are as important as they are neglected.

In conclusion, it is to be clearly stated that the Theosophical Society is composed of a body of earnest students and inquirers, and not of dogmatic teachers. But naturally a large number of members hold convictions in common on many points. Yet in each case the final authority comes from no external source but from within.

"There is no religion higher than Truth," is the motto of the Society.

MOHINI M. CHATTERJI.

THEORIES ABOUT REINCARNATION AND SPIRITS.

BY H. P. BLAVATSKY.

Over and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in "*Isis Unveiled*" Vol. I, 351-2, and later teachings from the same pen and under the inspiration of the same master.[1]

In *Isis*, it was held,—reincarnation is denied. An occasional return, only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, '*Isis*' allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs." ("C C. M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to

1. See charge and answer, in *Theosophist*, August, 1882.

See "My Books," from "Lucifer," Pamphlet I have on same subject. N.C.D.

the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation—i. e.*, the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*[1] is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner*-stone of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend and undesirous at the time, to enter upon a defence of details and internal evidence—a loss of time indeed,—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in "*Isis*"—an encyclopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticised, wherein it was said that "a few *fragments* of this mysterious doctrine of reincarnation *as distinct from* metempsychosis"—would be then presented. Sentences now explained are in italics.

1 The cycle of existence during the manvantara—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, *anima mundi*.

"Reincarnation *i. e.* the appearance of the same individual, *or rather of his astral monad, twice on the same planet* is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature,* and happens only when the latter *seeking* to *restore* its *disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident.* Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual—the latter having been set apart* to animate a frame and the former to shed its divine light on the corporeal organization—*must try a second time to carry out the purpose of the creative intelligence.* (Vol. 1 p. 351.)

Here the "astral monad" or body of the deceased personality—say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot;* in the Greek philosophy is called the *simulacrum* or *umbra,* and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the the Greeks.[1] It *is* "a violation of the laws of harmony of nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear, (*i. e. the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or *law.*

If reason has been so far developed as to become active and discriminative, there is no[2] (*immediate*) *reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane, as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, *could not progress in unison and pass onward to the sphere above* [3](*Devachan*). Spirit follows a line parallel with that of matter; and the spirtual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:—

1 Hades has surely never been meant for *Hell.* It was always the abode of the sorrowing *shadows* of astral bodies of the dead personalities. Western readers should remember Kama-loka is not *Karma*-loka, for Kama means *desire,* and Karma does not.

2 Had this word "immediate" been put at the time of publishing *Isis* between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

3 By "sphere above," of course "Devachan" was meant.

(1) There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationists Spiritists; nor is there any second incarnation at all for the "*personal*" or *false* Ego—the *perispirit*—save the exceptional cases mentioned. But that (*a*) there are re-births, or periodical reincarnations for the immortal Ego—("Ego" during the cycle of re-births, and *non*—Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (*b*) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv*, that spark which runs the round of the cycle of birth and rebirths with the Monad, from the beginning to the end of a Manvantara,—is the real *Ego*. That (*a*) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan,—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim;* and (*b*) that, unless the fruition, the spiritual aroma of the Manas—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* "impersonal" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the—2½—as they are composed of the terrestrial portion of *Manas* of its Vehicle *Kama-Rupa* and *Lingha Sarira*,—the body dissolving immediately, and *prana* or the life principle along with it ,—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,[1] and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the reincarnating principles are left hehind in *Kama-loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having

1 The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say, *as some Sorcerers* do—there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a *spiritual* state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

"What reward or punishment can there be in that sphere of disembodied human entities for a *fœtus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent. of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect." (*Isis.*, vol. 1, p. 352.)

These are then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped* were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge[1] whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis!*

"The *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again.* When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again."

1 Says Apuleius: "The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. *She dies* when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the Gods manes who lived.*" But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a *lemure.* "*Lemures*" are the *manes*, or ghosts, which we know under the name *lares.* When they keep away and *show us a beneficent protection*, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvæ.* They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate" Apul. class, pp., 143-145.)

Clear enough this, one should say. Nature baffled *tries again.* No one can pass out of this world, (our earth) without becoming perfected "*physically, morally* and *spiritually.*" How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department—to evolute in the "circle of necessity," can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration* and *reincarnation*; only on other and inferior planets, never on this one!!!"

The last "sentence" is a fatal mistake and one to which the writer pleads "*not guilty.*" It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle.* "*Isis*" was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa*; whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evoluted from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically.* Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

"But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. ***The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.*** From the organs of sense comes the "hallucination" we call contact; "from contact, desire; rom desire, sensation (which also is a deception of our body,) from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is further on:

1 "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

"Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *Karma* (the power which controls the universe, prompting it to activity,) merit and demerit. It is therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause the cleaving to existing objects, or evil desire."

"They in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?"

And just after this we are again made to say of Buddha and his Doctrine of "Merit and Demerit," or Karma:

"But this *former life* believed in by the Buddhists, is not a life on *this planet* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles."

Correct "life on this planet" by "*life in the same cycle*," and you will have the correct reading: for what would have appreciation of "the great doctrine of cycles" to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that, the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa) an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the "Immortal Ego," the "Divine monad," etc. etc., which by accretions from *Manas* in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations,

affection and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality.[1] Certainly it is not all *this* which as a fact for us, the deluded, material, and and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism* that apparent and evanescent "*I*" disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor rebecomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in "Devachan." As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perisprit* the "false personality," or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal Ego.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i.e.*, that no "*personality*" has ever yet been "reincarnated" "on the same planet" (*our earth*, this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship;* and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations,

1 A proof how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article "Before Birth" in the "Nineteenth Century" for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the *Ego*, the following: "How much of the *individual personality* is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes."

To this query the author answers as any true theosophist would: "The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and *will disappear* or become modified, etc.," (pp. 356 and 357). In other words the theosophical doctrine is adopted, Atma and Buddhi having culled off the *Manas*, the aroma of the personality or *human soul*—go into Devachan: while the lower principles the astral *simulacrum* or false personality void of its Divine monad or spirit will remain in the *Kamaloka*—the "Summerland."

theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material "SPIRITS" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—"Have spirits any kind of substance to cloth themselves with?" *Answer:* That which is now called *perisprit* in France, and a "materialized Form" in England and America, was called in days of old *peri-psyche*, and *peri-nous*, hence was well known to the old Greeks. Have they *a body* whether gaseous, fluidic, etherial, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma or spirit* is *Arupa* (bodiless,) and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal: "meri spiritus, omnes corporis expertes,"* and in the words of the "SECRET DOCTRINE," *primordial.* Emanations of the undifferentiated Principle, the Dhyan Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element;* the second category of the second Emanation of the Soul of the Elements; the third have a "*mind* body" to which they are not subject, but that they can assume and govern as a body, subject *to them*, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have BODIES the first *rupa* group of which is composed of one element *Ether*; the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act* not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action." The spirits or human *monads*, belonging to the first, or indifferentiated essence are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or "illusion body." After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals.* For we are taught that those spiritual beings that can assume a form at will and appear,

i.e., make themselves objective and even tangible—are the angels alone (the Dhyan Chohans) and the *nirmanakaya*[1] of the adepts, whose spirits are clothed in sublime matter. The astral bodies—*the remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural and there is a spiritual body," etc., etc., (1 Cor. xv, 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the "natural" man. The "spiritual" is formed only by our individuality *unclothed* and *transformed after death*; for the apostle takes care to explain in Verses 51 and 52, "*Immut abimur sed non omnes.*" Behold, I tell you *a mystery*: we shall *not all sleep* but we *shall all be changed.* This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both "*theurgists*" *par excellence*, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* "vital body"; (2) *Khaba* "astral form," or shadow, (3) *Khou* "animal soul" (4) *Akh* "terrestrial intelligence;" (5) *Sa* "the divine soul" (*or Buddhi;*) and (6) *Sah* or mummy, the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense a generic name, every man becoming after his translation *Osirified, i. e.*, absorbed into *Osisris—Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kama rupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries.") This is seen in the rendering made of the so called "Harris. Papyrus on magic." (*papyrus magique*, translated by Chabas)

1 *Nirmanakaya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3d, 4th, 5th, 6th, and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*.—H. P. B.

who calls them *Kouey* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows."

When it was said of a person that he "*had a Khou*" it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones,—who after living for a short time *a second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time—mut, em, nam*—and who were called the *H'ou—mêtre* ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (*Secret Doctrine.*) They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic *curé*; or again the Chinese *houen*, identical with the *Khou* and the "Elementary," as also with the *lares* or *larvæ*—a word derived from the former by *Festus*, the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor any thing belonging to the deceased personality they represented, but simply, as his reflection—*simmulacrum.*

"The human soul," says Apuleius, "is an *immortal God*" (Buddhi) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure.* There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i. e.*, its domestic gods: in which case they are called *lares.* But they are vilified and spoken of as *larvae* when sentenced by fate to wander about, they spread around them evil and plagues. (*Inane terriculamentum, celerum noxium malis*;) or if their real nature is doubtful they are referred to as simply *manes* (*Apuleius.* see—*Du Dieu de Socrate*, pp. 143–145. Edit. Niz.) Listen to Yamblichus, Proclus, Porphyry, Psellus and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the *Eidôlon* of the Greeks, and of their *Nephesh* by the Rabbins: (See *Sciences Occultes*, Count de Resie. V. 11) All the *Illuminati*

Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is Atma; (2) *Sa* is Buddhi; (3) *Akh* is Manas; (4) *Khou* is Kama-rupa, the seat of terrestrial desires. (5) *Khaba* is Lingha Sarira; (6) *Kha* is Pranatma (vital principle) (7) *Sah*, is mummy or body.

of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal* death (birth) the pure spirit remains attached to the *intermediate* and *luminous* body but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka*.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows aud the human simulachres* on the shores of Acherusia "*where live neither our bodies nor our souls*, but only our images.

" * * * Esse *Acherusia* templa,
* * * Quo *neque* permanent *animæ*, *neque corpora* nostra,
Sed quædam simulacra * * "

Virgil called it *imago* "image" and in the Odyssey (I. XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulyssus and seeks to drive him off by saying—"No thou are not my father; thou art a demon,——— trying to seduce me!" (*Odys.* I. XVI. *v.* 194.) "Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares*, *lemures*, *geni* and *manes*." Cicero, in translating Plato's *Timaeus* translates the word *daimones* by *lares;* and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom.*) makes the lares preside and inhabit the (haunted) houses, and calls them, cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one time *præstites* as they gave occasionally and watched over things carefully (*direct apports*,) and at another—*hostileos*.[1] "However it may be" says in his queer old French, Leloyer, "they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that THEY *borrow from dead men*." (*Livre des Spectres.* V. IV p. 15 and 16).

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorius, because they had in their charge our race, and not only they *presided* over

1 Because they drove the enemies away.

every mortal being but over whole generations and tribes, being the *genii of the people.*"

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the prechristain occultists and pagans. Symmachus (Epistol, I. X) writes: "As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads: *Genio civitates*—"to the genius of the city."

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of the place (Virgil). "The *manes*[1] were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc:

Tibullus shows by his line:—

Ne tibi neglecti mittant insomnia manes. (Eleg., 1. II.)

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial* spirits."(Leloyer p. 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, "an other than I under the features of my person."

It is to this terrestrial principle, the *eidolon* the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis.*[2]

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his *reflection*, at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen,

1 From *manus*—"good," an *antiphrasis*, as Festus explains.

2 Page 12. Vol I. of "*Isis Unveiled*" belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages ("See Decline and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our "fifth Race" man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

> "Bis duo sunt hominis; *manes, caro, spiritus, umbra*
> Quatuor ista loca bis duo suscipiunt.
> Terra tegit carnem, tumulum circumvolat umbra,
> Orcus habet manes, spiritus astra petit."

OSTENDE, *Oct.*, 1886.

POETICAL OCCULTISM.

SOME ROUGH STUDIES OF THE OCCULT LEANINGS OF THE POETS.

II.

Perhaps no passage in *Light on the Path* is more forcible than that which warns the disciple against allowing the idea of separateness from any evil thing or person to grow up within him. He is bidden to, "be wary, lest too soon you fancy yourself a thing apart from the mass." The Bagavad-Gita utters the same truth in other words by picturing man as led astray by the pride of self-sufficiency and the great danger underlying the desires and passions of the individual soul. Throughout life the student of occultism daily renews the struggle of soul against flesh, of faith against desire. This combat is finely pictured in Tennyson's *Palace of Art*. It is truly an occult palace. Four courts are made, east, west, south and north, with a squared lawn in each, and four great fountains "stream in misty folds." Here we are reminded of the Garden of Eden with its four rivers, of which Eliphas Levi says: "this description of the terrestrial paradise is resumed in the figure of a perfect pentacle. It is circular or square, since it is equally watered by four rivers disposed in a cross." The square, answering to the number four was indeed the great kabbalistic figure, representing the Trinity in Unity. Nor is the mystic circle wanting in our occult palace, for there are "cool rows of circling cloisters" about the squares, and

a gilded gallery that "lent broad verge to distant lands," and "incense streaming from a golden cup," another mystic symbol, representing the passive or negative side of nature. Full of sumptuousness was this palace, built for the soul that she might dwell in sensuous luxury, remote from the struggling world. Then the poet shows us further into the recesses of his sweet thought, and we see in the pictures with which the palace was hung, a portrayal of the various life experiences of the soul as it passes from phase to phase, from room to room of this great palace which is human life.

> "Full of great rooms and small the palace stood,
> All various, *each a perfect whole*
> *From living nature*, fit for every mood
> And change of my still soul.

From high estate to low the soul thus passes, from a "glimmering land" to "iron coast and angry wave;" from uplands of toil and harvest, to the "high bleak crags of sorrow, from Greece and Sicily to India or the North, until "every landscape, as fit for every mood was there, not less than truth designed," a rich panorama of re-incarnations. Amongst all these the soul moves joyful and feasting, "Lord of the senses five," communing with herself that all these are her own in the "God-like isolation which is hers."

> "Then of the moral instinct would she prate,
> And of the rising from the dead,
> As hers by right of full-accomplished Fate,
> And at the last she said:
>
> I take possession of man's mind and deed.
> I care not what the sects may brawl.
> I sit as God, holding no form of creed
> But contemplating all."

So three years she throve and prospered, but in the fourth year, (mark again the occult number of perfection,) a great dread came upon her, she was plagued in "the abyssmal deeps of personality" with a sore despair. The moment of choice, the turning point had come, that period of which Esoteric Buddhism speaks as occurring for the race in the fifth round but to which some exceptional personalities have forced themselves in this our fourth round. Many occultists will see their own experience mirrored in that of this tormented and lonely soul, contemplating her "palace of strength whereof the foundation stones were laid since her first memory," only to see in its dark corners, "uncertain shapes, horrible nightmares, white-eyed phantasms and hollow shades enclosing hearts of flame." Do we not seem to see all the elemental world, led on by the dread Dweller of the Threshold here confronting us? The struggle is even more powerfully depicted but the lesson is learned; the soul may retrieve herself by

a lowly life; she throws aside her royal robes, and recognizing the need of mixing with her kind, begs for a "cottage in the vale."

The poet reserves for his last verse the final lesson that only when we lead others to the heights and share these with our kind, can we ourselves stand steadfast there:

"Yet pull not down my palace towers, that are
So lightly, beautifully built;
Perchance I may return with others there
When I have purged my guilt."

A footnote in the September PATH states:—"After all, the whole process of development is the process of *getting back the memory of the past.* And that too is the teaching found in pure Buddhism, etc." Sometimes we are conscious of vague callings to do a certain thing, and critically regarding ourselves, we cannot see in this life any cause. It seems the bugle note of a past life blown almost in our face: it startles us; sometimes we are overthrown. These memories affect us like the shadows of passing clouds across our path, now tangible; then fading, only a cloud. Now they start before us like phantoms, or like a person behind you as you look at a mirror, it looks over the shoulder. If they are indeed reminiscences of other lives, although dead and past, they yet have a power. Hear what Lowell whispers in "*The Twilight*" of these mysterious moments:

"Sometimes a breath floats by me,
An odor from Dreamland sent,
Which makes the ghost seem nigh me
Of a something that came and went,
Of a life lived somewhere, I know not
In what diviner sphere:
Of mem'ries that come not and go not;
Like music once heard by an ear
That cannot forget or reclaim it;
A something so shy, it would shame it
To make it a show.
A something too vague, could I name it,
For others to know:
As though I had lived it and dreamed it,
As though I had acted and schemed it
Long ago.

And yet, could I live it over,
This Life which stirs in my brain;
Could I be both maiden and lover,
Moon and tide, bee and clover,
As I seem to have been, once again.
Could I but speak and show it.
This pleasure more sharp than pain.

Which baffles and lures me so!
The world would not lack a poet,
Such as it had
In the ages glad,
Long Ago."

Emerson, who saw further into the world of nature than any poet of our race, gives us this:

"And as through dreams in watches of the night,
So through all creatures in their form and ways,
Some mystic hint accosts the vigilant,
Not clearly voiced, but waking a new sense,
Inviting to new knowledge, *one with old.*"

The hermetic maxim, "As above so below," sends us indeed to nature for initiation, and the Gita follows up this nail with a hammer by saying: "The man, O Arjoona, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme Yogi." Analogy, Harmony, Unity, these are the words traced over and over for us, the shining rays of the one Law. These are the thoughts in which the poets delight. Emerson speaks again with still clearer voice:

"Brother, sweeter is the Law
Than all the grace Love ever saw,
If the Law should thee forget,
More enamored serve it yet.
* * * * *
* * I found this;
That of goods I could not miss
If I fell within the line;
Once a member, all was mine:
Houses, banquets, gardens, fountains,
Fortune's delectable mountains.
But if I would walk alone
Was neither cloak nor crumb my own."

The Biblical verse:—"It is more blessed to give than to receive," is a great occult teaching. As we strengthen the muscles by exercise, so we enlarge the intelligence and the heart by constantly dispensing our means, whether these be golden thoughts, or time, or affections, all along the line of Brotherhood. Not because of a sentiment, but because Life is made up of vibrations which our scientists, cautious as they are, admit may affect the farthest stars.

Like warp and woof, all destinies
Are woven fast,
Linked in sympathy, like the keys
Of an organ vast.
Pluck but one thread, and the web ye mar;
Break but one of a thousand keys, and the paining jar
Through all will run."

This from Whittier reminds us of the lines on Karma in *Light on the Path*. "Remember that the threads are living,--are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated." Yes, the communion of saints is a living fact. We all commune, not alone with one another; with those above us and with those below, but essentially with our time. Not one of us can escape its influence: we oppose its conclusions, deny its powers, and meanwhile it speaks through us, without our knowledge, the passwords we do not yet understand. This "dark age" is still the birth-place of spiritual development, of an awakening belief in the supernatural, or that which overshadows nature. We have had no more safe, practical sober poet than Whittier, who sweetly sings the life of every day, when he is not stirred by the fret of the times, to Freedoms larger issues. Yet hear him describing the power of a "wizard:"

All the subtle spirits hiding
Under earth or wave; abiding
In the caverned rock, or riding
Misty clouds, or morning breeze.
Every dark intelligence,
Secret soul, and influence
Of all things, which outward sense
Feels, or hears, or sees,—
These the wizard's skill confessed.—"

Is not here an "outward sense" of Professor Denton's discoveries of the "soul of things?" But hear further the poet's confession of faith in the occult power of will:

"Not untrue that tale of old!
Now as then, the wise and bold
All the powers of nature hold,
Subject to their kingly will.
* * * * *
Still to such, life's elements,
With their sterner laws dispense,
And the chain of consequence
Broken in their pathway lies.
To his aid the strong reverses,
Hidden powers and giant forces,
And the high stars in their courses,
Mingle in his strife."

The italicized lines are almost an echo of the words of an Adept when speaking of the possibility for the disciple, of an ultimate escape from the laws of Karma, which give him the right to demand the secrets of nature. "He obtains this right by having escaped from the limits of nature, and by having freed himself from the rules which govern human

life." So does Whittier's initiate. For every one of us there looms a danger in our being prone to mistake desire for will. The parodox of Levi is sound and true : "The will obtains all that it does not desire." Meditation in this direction will reveal some deep and useful truths to the practical occultist.

But to return to our poets. There are many butterfly hints to be found fluttering through their lines. Time has spared us this one from Marvel :

> "At some fruit-tree's mossy root,
> Casting the body's vest aside
> My soul into the bows does glide ;
> There, like a bird, it sits and sings."

And Matthew Arnold, turned dreamer for the nonce, has netted us one, more meaty than diaphanous, in which we find hints of periodic Devachanic sleep, between every period of earth struggle, of man's threefold nature which serves to hide the memory of his other lives, and a touch of Karma as well :

> "The Guide of our dark steps a triple veil
> Betwixt our senses and our sorrow keeps ;
> Hath sown with cloudless passages the tale
> Of grief, and eased us with a thousand sleeps."

It would sometimes seem, as in the above quotation, that the poet himself was scarcely conscious of the full bearing of what he wrote, as if that dim something from another life of which Lowell spoke, had brushed him with its wing unawares. Often the higher Self speaks out from a man's work, to other men whose consciousness has a higher development than his own, while it has not as yet revealed itself to him. How many men tremble thus on the borders of the unseen. Let us beware whom we set down as remote from our communion, "for in an instant a veil may fall down from his spirit, and he will be far ahead of us all." There is an occult verse from Goethe which has been quoted by Tyndall in one of those sad and baffled paragraphs which darkle through the works of our scientists, shadowy witnesses that these distinguished materialists and physicists are often nearer our path than they or we suspect. Through such they seem to call for deliverance. We give the verse in its setting, leaving Tyndall's prose to point its poetic meaning.

"As regards knowledge, physical science is polar. In one sense it knows, or is destined to know everything. In another sense it knows nothing. Science understands much of this intermediate phase of things that we call nature, of which it is the product ; but science knows nothing of the origin or destiny of nature. Who or what made the sun, and gave his rays their alleged power ? Who or what made and bestowed

upon the ultimate particles of matter their wondrous power of varied interaction? Science does not know: the mystery, though pushed back, remains unaltered. To many of us who feel that there are more things in heaven and earth than are dreamt of in the present philosophy of science, but who have been also taught by baffled efforts, how vain is the attempt to grapple with the Inscrutable, the ultimate frame of mind is that of Goethe:"

"Who dares to name His name,
Or belief in him proclaim,
Veiled in mystery as He is, the All-enfolder?
Gleams across the mind His light,
Feels the lifted soul His might;
Dare it then deny His reign, the All-upholder?"

JULIUS.

Right or Male side.

Left side. see p. 252

HINDU SYMBOLISM.

II.

This figure represents Brahma-Maya or Mahat-Maya, Brahma Viraj, or the great Illusion.

The androgene or male-female, the Great Appearance, the first revelation of the Being or Brahman (neuter), under the form of the double-sexed first emanation. The neuter, became male and female, by separation into the male, positive, forming the spiritual—the entities or the noumena, and his sakti or female, the negative, or plastic, matter, the illusionary or phenomenal existence. The sakti, is his developing energy, force or potentiality. This symbol, the divine type of the first male and female, which can

be compared with the terrestrial Adam before the final separation of Eve, is really in consonance with this Adam's perfect ideal, the Adam Kadmon or Heavenly Adam of the Kabbalah. The Brahma-half is on the right side, the good side, man's; the Maya-half is on the left, the evil side, the woman's. So according to the Hebrew sacred writings, through Eve the woman, evil was brought into the world. Compare with this the Greek myth of Pandora. Issuing from the linga-yoni is the pearl chain, or connected circle of the existences, looked upon as united atoms, and the symbol of all the existing. It is held up by the hand on the male side.

Brahman (neuter), appears here as manifested in the male in union with the female sakti, of the preformatory imagination, as the ante creative monarch and Pearl King, richly decorated with the circles of the soul-monads and atoms. On his head is the world egg cap. The veil of the existences, upon which are woven the ideas or models of the to-be-emanated existences, flows from the linga-yoni to the highest part of the head and thence down the right side. He as the male, has a tendency to twist himself upon himself and his face bears the stamp of deep meditation. The aureole of fire is on the male side and from it scintillate sparks upon the veil of Maya. On the Maya side, the attitude is that of joy or dancing; the hand raised as if in play, holds up the veil, bells are hanging on her robe and singularly the Egyptian hieroglyphic for the water of life is shown; while the bust is developed. Portrayed upon the veil are the prototypes of the creatures. Compare the symbolism of the girdle of Aphrodite and that of Venus.

As the double spouse of Brahman (neuter) considered apart and in opposition to It. The Brahma-Maya is the life in nature, of which, Brahman (neuter) is the soul. The Brahma-Maya is that blind energy and force, potential and powerful, and eternally fecund, which is incessantly producing under forms which are without cessation renewed; and which is adored in India to-day, as the Great Mother, the Universal Mother, in other words all nature deified. Maya is the mother of Love or Desire, the first principle or affinity of all affection, creation, matter. She is even matter itself, but the primitive subtile matter co-existing with God (Brahman, neuter) from all eternity, contained in It, and symbolized by the three colors, red, white, black; the three qualities or powers of creation, preservation and destruction, consequently the Trimurti, and also the three *gunas* (qualities), Truth, Action, and Indifference, of the Bhagavadgitâ.[1] It is Maya, who through

1 These three qualities are explained by Krishna in the *Bhagavadgitâ*, as *Satwa* good or inactive being purely spiritual; *Rajas* bad and active; and *Tamas* inactive or indifferent and bad. They exist in every human mind and are mingled in greater or less proportions at all times, according to the individual and also according to his varying circumstances. His teaching in regard to the *Tamo guna* is the same as that taught in the Christian Bible, for he says that for the indifferent man there is no salvation—he is as it were "ejected like a broken cloud;" and in I James v,

the attraction of her beauty, causes the Most High, from the bosom of Its ineffable profoundity, forgetting Itself, to unite Itself, in the intoxication of desire with that divine enchantress.

The mysterious veil, which she had woven with her hands, received entirely from both, and the thought of the Eternal Almighty became fecundated, and fell into Time. The innumerable forms of the creatures, represent the perfect ideals woven upon the magic tissue, the woven warp and woof of all existence, with which veil Maya[1] envelops her spouse and causes the recurrence of the gift of life. ISAAC MYER.

TEACHINGS OF THE MASTER.

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY."

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THE JOURNEY.

The Master stood on a great ledge of rock extending far out over a precipice that seemed miles below. With his face lighted by the first rays of the coming day that shot across the peaks above him and with his hands clasped behind him he waited in silence for the coming of the pupil to whom he had signalled. A Brother lying on the grass not far removed from the natural platform upon which he stood, questioned kindly the possibility of so long a journey by so feeble a student—but the Master waited looking piercingly across the distance. His eyes gazed intently before him turning neither to the right nor to the left, and when in the far azure of the clouds he saw approaching the soul that had projected itself at his bidding, he impelled his thought to his Brother who instantly recognized the approaching visitant. The Soul gaining in velocity every moment was in the presence of the Master before the twinkling of an eye could be noted—and prostrate before him could only articulate: "Master! Master!"

A touch of the purified hand pacified the terrible emotions of the new comer, who in suppliant attidude awaited the command of the Beloved Guru. "Rise my child." came from the lips of the Teacher; who, when he was obeyed continued:

6,7, the doubting man is declared incapable of obtaining anything, while in Rev. iii, 16, the Laodiceans are accused of being neither cold nor hot, that is of being indifferent, and they are condemned to be "spewed out of the mouth," which is the same as the fate described as awaiting those in whom indifference predominates, Krishna declaring that they become more and more deluded at each succeeding generation until at last they reach the lowest round of the ladder in the shape of primordial matter. The difference between the two schools is, that Krishna's allows the doctrines of Reincarnation and Karma, while the modern Christians, blind to their own Bible, reject these supremely important laws, or rather ignore them as yet. [ED.]

1 *Maya* is the sanscrit for *illusion*. [ED.]

"Your progress is clogged by your indifference to duty. There can be no relations between us unless you disembody your desires and spiritualize every thought. Imprison the latter when they wander, and live to teach the lessons so often inculcated in your higher mind. Help your fellow-beings to better comprehend the capabilities of the inner, living Self.

By the known laws of attraction and repulsion illustrate to them the impossibility of a higher life on earth for any but clean souls. There can be no mutuality of thought between clean and unclean natures—and the only hope of advancement is by casting off the latter and enveloping the real self in the shelter of noble thoughts. Teach that it is matter that is illusionary—life that is a transitory vision—earthly vanities that blind the eyes of the world.

Try to speak of these secret things to the lowly and the burdened who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the Spirit does have a real existence here in matter—does exercise absolute philanthropy, divine goodness—supreme self sacrifice; does know the power it possesses. Return to your duty refreshed. Let the sunlight now breaking over the hills and the mountains of Himavat radiate through your transparent spirit. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry Soul. Thus will you be strengthened to meet the conflict in the plain of action wherein you are constrained by your weakness to work. Thus will you escape from it and find in the mountain the repose and intuition for which you are yearning."

The Brother whose form had lain in repose on the grass now approached and looking intently at the disciple entranced with delight and gratitude—said in stronger tones than the Beloved Master:

"In the land where your body lies secure from an intrusion that would result in your absolute separation from it—the great conflict is about to be fought. All the preliminary preparations have been made. A people freed from many chains—fast sinking into a materialism only recognized absolutely when some momentary impulse to generosity moves them—is to rise or fall with this closing cycle. To such a Babe as you is revealed a fact not perceived by the best minds among them. Go back there to work! Obey the impulse to throw aside every barrier—to do away with subterfuges deemed best for the personality, and go the rugged way lone and alone. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our Fraternity will be contributed so long as the battle is waged for the race: the conquered rescued from their low estate and the Light of the Logos offered to every one who walks in the night of earth—life without guide and compass."—Then there was silence.

The Beloved Master touching the speaker's uplifted head said in softest accents: "Go now. If ye love me keep these commands."

THE LESSONS.

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

There is, in each incarnation, but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past--by present cowardice or fear of the future. There is no time—it is eternity's Now that man mistakes for past, present and future.

The forging of earthly chains is the occupation of the indifferent, the awful duty of unloosing them through the sorrows of the heart is also their occupation. Both are foolish sacrifices.

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

Compromise in the service of the weak. The starving must have food suited to the limitations of the irritated system—but be thou firm in thine own place of duty.

Liberate thyself from evil actions by good actions. The man accustomed to actions cannot at once become a Muni; he must work out his action-impelling qualities, and thus he transforms them into higher energies.

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Fight the unknown force within you—it is evil. The good that is in you is written without, and is apparent.

Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being, is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality—pure and of even temperature.

There is no vacillation in the mind of the initiated. Half-knowledge is the pitfall of the student.

Do not run aimlessly about saying lo, here is the light—lo, there is the truth. The light that illuminates the Atma is kindled in the mountain heights. It is the symbol of divine truth.

Wait in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

Man's higher nature is invisible or rather the Divine Principle is. The individual human soul is universal: a right comprehension of where there is difference and where identity between the *6th and 7th* Principles in man will free the subject of much confusion and misapprehension.

There is real affiliation as well as an occult connection existing between the seven principles in man and the seven classes of minerals under the earth. There are truths connected with the properties of the latter which man may find out by learning the constitution of his own seven-fold nature.

The law of embodied principles is to follow magnets. Is this not also true of the higher nature? We draw to us the attention of the Mahatma by a purified heart and a right development of will. From his heights he sees the valleys below and reaches out to give to him who is straining every faculty to receive.

Agitation that comes from mortal qualities affects the physical body alone : this deep unrest is not felt by the Atma, for the Atma is Spirit or pure bliss. But the ocean of matter, which includes the Soul, feels these waves of trouble and thus is the soul bewildered, ignorantly imagining that the spirit is affected. Learn to know the distinction and to realize that the spirit is eternally unaffected.

Life is a compromise—hasten to acquit yourself of the debt contracted in a former life, and remove its oppressing influence in this sphere.

When you re-enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness : the sea of rebirths is half crossed already by the man who has overcome these three drawbacks.

Meat for the thoughtless, wine for the weak, but devotion for him who has overcome the appetites.

To be lord of self is to be selfless, a condition of perfect tranquility.

Forget not this lesson—that every one is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only, therefore, all are seen at a disadvantage.

A lesson in meekness may be learned of the little child. It has come so recently from its previous field of life that it walks with the air of a stranger in a strange country and as one who must be led.

The divine quality is charity. Whenever it has been attained, the remainder of the spirit's work with the lower nature, is to acquire a contrite heart.

(*To be continued.*) See 278

"Alas we reap what seed we sow; the hands that smite us are our own."

OM.